THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come."– PSALMS.

No. 34, Vol. XXXVI. Tuesday, August 25, 1874. Price One Penny.

GOVERNMENT, PEOPLE AND PRIVILEGES.

(From the Woman's Exponent.)

A government, we understand to be a Regulation, an Executive power; and some form of executive power must exist among the children of men for their well being, as almost any regulation is better than confusion. But it seems that God himself favors some systems over others, for we read in Holy Writ that he wished his chosen Israel to be guided by judges or courts of equity; but it appears that they could not bear to be set so far in advance of their age and murmured until God, in his anger, gave them a king. They could not realize the grandeur and vastness of the plan from which they thus turned away, and which was left to be developed by later generations. The very fact that God offered it to his chosen people proves it, without the testimony of experience, better than Monarchy.

There should be little need to advocate Republican institutions before the people of this country, but I should like to ask what is a republic? Is it a government BY THE PEOPLE? Then who are the Rulers? Judging only by the definition given of a Republic, one would say the people rule; but in common speech, the men called, chosen and sent by the people to manipulate the machinery of government, and paid in dollars and cents, from the people's money, are called "Rulers." But according to this precedent, the hired workman in a manufactory is the head of the firm and the hired cook or housekeeper, the head of the house.

However, some maintain that the people rule, because they have power to appoint the way—I believe they call it "platform" on which their paid agents shall walk; and I am disposed to think these are right or at least, they should be.

Then, the next question which presents itself is, Who are the People? That is a stupid question, for any child can tell you that the men, women and children who live permanently in any country, are the people of that country.

MEN, WOMEN and CHILDREN! each and all three indispensible to the existence and interests of a people! Man, the right hand, woman, the left, and child the dear object for which they both toil. Or, man the foundation, woman the wall and child the roof of

the social superstructure, crowning both, but resting more immediately on the wall, woman; though neither could stand without the support of the sturdy foundation, man.

I am aware that this figure of speech places the child above both parents, and that is my intention; because the world yearly grows riper and rises in the scale of intelligence, and even as we inherit the garnered wisdom of the past, so will the children be richer for every step we can take in the grand march of improvement; and just so far as they have better land-marks in life, will they be above us. My simile also marks the welfare and interests of the human trinity, one and inseparable; for if roof, wall or foundation be wanting, of what possible value can the others be?

He is not the greatest statesman who inaugurates the most imposing ceremonies, displays the most glittering pageantry or lifts himself to the most giddy height; but he who looks farthest beyond his own brief day to the time when his children and his children's children shall engage in life's busy warfare; he who lays the deepest foundation under, and rears the most unyielding walls around knowledge, sobriety and progress; thus leaving behind him the brightest examples of pure, unselfish patriotism and liberal views.

And the very first step in that direction must be to live to the letter and the spirit of our fundamental principle of "Equal rights for all." Let each individual find his proper station in life by his innate tendencies and powers; not by any accident of birth or station. Keep not millions of Africans in bondage because they are not white, nor millions of sisters in equal subserviency because they are not brothers.

The world seems to gather impetus in its course, and reforms tread faster upon each other than formerly. The nation has scarcely ceased panting from the exertion of freeing its black children from their shackles, when lo! its daughters hold up their manacled hands and plead to have their fetters, also, broken. The sons cry out in direst amazement, "THESE are NOT fetters, but the costly bracelets which gave them, to make them more beautiful in our eyes! They in bondage! They are our idols, gems who rule over us by the power of their beauty, their grace and all their little clinging, caressing, timid ways!"

Is this so, gentlemen? Even if it is, you ignore such as have no beauty, are not timid and clinging nor skilled to flatter; but even passing by this grave omission and considering only those mentioned who do possess these qualifications, let us see, without desiring to question the purity of your convictions or the kindness of your intentions, how far facts will bear out your statement. Let us examine the quality of the allegiance you pay your pretty sovereigns.

The lady must live in this world some fifteen or twenty years before she comes into full possession of those royal prerogatives by which she is to maintain her despotism. And how does she fare, meanwhile? Not just as her future subject does. He is dressed in a way that does not impede his movements nor occupy his attention. He is allowed to live much in the open air, run, shout, whistle, wrestle, stand on head or heels at his own sweet will. Thus he builds up for himself those strong muscles and nerves, that vigor of body and mind which in after years are his boast and the grounds of his self-asserted SUPERIORITY.

SHE must be dressed so that she will look pretty, whether she is comfortable or not. She must live mostly indoors for fear of embrowning that fair face which is her strongest claim to future sovereignty (?) She must not take boisterous exercise nor make a loud noise, because these are not ladylike; but if her lungs are weak, her muscles feeble or her information concerning the common objects of nature and art very limited, so much gained, because all these ARE ladylike.

What exercise she does take, must be in picking up things after her brother, making his bed, darning his stockings or cooking his dinner, besides doing all these things for herself; and although he is too young to appreciate and reciprocate her little services, trust me, he is not too young to revel in his freedom, and secretly, if not

openly despise her—as all free creatures do confined ones—for her imprisonment. And be sure this is a lesson much more easily learned than unlearned.

When they begin to study, he is encouraged, urged, almost compelled to delve deeply into all solid sciences; not only mathematics and astronomy, natural history and chemistry, but but financial and political economy, the laws of his country and the history, policy and destiny of nations.

She is expected to learn style in dress and manners, singing, dancing, and a smattering of some foreign tongue, besides the lesson of "sweet dependence;" and so far from being urged to pursue those deep and satisfactory studies, she is ridiculed, blamed and even persecuted if she attempts it. Then her pampered brothers, ignoring all this, taunt her all her days with her "intellectual inferiority."

By the time they get only started on the stair of intellectual cultivation, she is expected, while he continues climbing, to abandon it forever, to don those jeweled handcuffs, bracelets, those shining badges of slavery, earrings, together with the whole bewildering array of pretty (?) things, and report herself in the matrimonial MARKET.

The very word implies a degradation, but, thanks to her careful education, she does not know it; she is docile and does what is expected of her gracefully. For the sake of that "fellow feeling which makes us wondrous kind," I decline to mention the numberless tricks and arts which she is taught and often uses to attract attention; and look upon her again when she is "settled in life," a wife, a mother, the idol and sovereign of some poor, subjugated man's heart and life.

In the first place, did we not see her, we should not recognize her as the same; because—perhaps to evince her supremacy—she renounced her own name, at marriage, and now wears her husband's. However, rather than have confusion in children's names, I am disposed to consent to that sacrifice, even though, because of it, her father gave her less of his property than he did her brothers. He wishing to aggrandize his name among his fellow-men.

The portion she did inherit, by virtue of her marriage, became her husband's, and he is now sole master of it—not joint owner, but SOLE owner. Now, if this were reciprocal—if that same ceremony placed her in possession of his property, it might be endurable; but even then I fail to see any beauty in it.

But that is not the case. He is owner of all during his life, and at his death, he may give, by will, to others two-thirds of all his possessions, leaving her only one-third. And even without a will, if he die childless his relatives may, according to law, claim two-thirds of his property even if all were hers before marriage, or earned by her after marriage.

And this is another rule which works only one way. If she die first she may not bequeath even her one-third. Some States, however, have very lately passed laws to the effect that a wife may bequeath her third, provided—she first obtains her HUSBAND'S WRITTEN CONSENT; which amounts to simply this: The law mildly recommends the husband to give away certain property, just to please a departing wife.

Then again, her body, this very convenient framework of flesh, blood and bones which she inherited at her birth by the divine right of her humanity, is no longer hers. She may not use it as she pleases, but as he pleases; and rebellion against his supreme will in this matter is so severely condemned by law, that many divorces have been granted to husbands on this complaint alone. Think of it, dear sisters, your persons are not yours but your husband's; and so far from having exchanged your own for theirs, they own both themselves and you.

But that is not the worst yet, for she is a mother. That beloved child whose fragile life she nourished with her own through months of pain and suffering, and which, possibly without one ray of sympathy, one gentle word, one expression of tender solicitude for her welfare, she brought into the world—this sweet bud of promise is not her own.

[TO BE CONTINUED.]

HOME TRAINING OF GIRLS.

It is not uncommon to find the daughters of very accomplished and efficient women quite useless and incapable. It is so much easier to do a thing one's self than to show another how it should be done, that many mothers make this an excuse for permitting their daughters to grow up in ignorance of what it is of the utmost importance for them to know. Meantime, they soothe the upbraidings of conscience with the reflection that girls ought to enjoy themselves and be free from care while they are young, and that the pressure of necessity will soon enough urge them to an acquaintance with the usual womanly accomplishments. This may be true in some cases, but the majority of those whose domestic education is thus left to take care of itself, suffer and blunder and inflict untold inconvenience upon those around them while learning what they should have been taught while growing up. Moreover, those thus neglected in girlhood are very apt to raise their children as they themselves were brought up, and thus the evil multiplies as it descends from generation to generation.

It is quite possible to initiate a child into all the mysteries of the culinary art and of needlework, and make her feel at every step delight in her progress. She may begin, "as a great privilege," let it be always understood, to make biscuit and cookies at eight years of age; a year or two after, she may be permitted to iron the old collars and bosoms, with the promise that when she learns how to do these well she may, perhaps, be indulged in ironing one of the nice shirts. As a reward for neatly hemming a handkerchief of her own, she may be prompted to the honor of hemming a pillowslip for the best bed, and thus by insensible gradations, and without any hardship, she may become a good sempstress and a good cook. This method we have tried with black and white, with most admirable results. Fault-finding does not form a part of the plan. The only punishment permissible is refusing to trust the apprentice with the higher kinds of work until inferior grades are performed perfectly, and when this is done praise and promotion accompany each other. If the child loves dress, this passion may be pressed into excellent service. A girl of fourteen ought to be able, with a neatly-fitting pattern, to cut and make her own plain dresses under the supervision of her mother. She can be taught how to lay the patterns down to the best advantage, how to apply the scissors, and how to put the various parts together. Of course it requires patience on the part of both teacher and taught, but patience exercised in that direction brings its own great reward. When once a girl has thoroughly mastered any one accomplishment, as bread-making or plain sewing, other conquests will become comparatively easy; and as to all these capabilities, it is good that a woman bear the yoke in her youth.

At present the making of a dress and the material cost about alike, whether the fabric is calico or silk. If a girl can make her own dresses she can afford double the number she can have when she must hire it done. Knowing this, how is it that so many mothers in limited circumstances will suffer their daughters to grow up ignorant of dressmaking, and increase so materially to them the burden of self-support?

The mother who encourages her daughter to become thoroughly familiar with all the details of housekeeping, including the mysteries of pickling and preserving, the management of the Spring and Fall campaigns of house-cleaning, and sewing, is serving her generation and those that come after. Competent mistresses almost invariably have good servants, orderly families, and loving husbands. Rarely does a first-class housekeeper, one who herself knows how to do every part of the housework, complain of incapable or inefficient servants, for, if they are ignorant, she can instruct them; if they do not know how to plan their work, she can plan for them, and by reason of ignorance and incapacity she is never at the mercy of in-

competent and dishonest help.

Whether a girl has a talent for it or not, she ought to know how to put a house to rights, how to make a good loaf of bread, and, in general, how to perform all those offices on which her own physical health and comfort depend. In the entire absence of talent in this direction, a good thorough training will answer all practical purposes.

The failures in Wall-street and the suspension of banks may set many a woman to thinking what she can do to secure the comforts her vanished wealth has made indispensable. Has she so learned music that she can successfully teach it? Will her skill in oil-painting or water-colors help to increase her income? Is her knowledge of English and French thorough enough to give her position as instructor in these branches? Is she competent to take the place of her own sempstress and chambermaid, and thus diminish household expenses? Happy indeed is that woman who can bravely step forward and aid her husband, by cheering counsels and efficient deeds, to retrieve in part the ruin of financial disaster. Happy is the daughter that has so used wealth as to be able to diminish the burdens of her bankrupt father by being able to support herself, and happy is the mother who feels that whatever fortune may bring to her daughters, they are competent to earn an honorable and ample sustenance.—*New York Tribune.*

RELIGION.

How common the *word* "Religion" is, no one needs to be told. The *idea*, we are tempted to say is proportionably uncommon.

The harm done, by the use of the language dinging in our ears, "get religion," "experience religion," "be religious;" is incalculably great. The use of such language drives persons into the most tormenting doubts themselves, fills the soul with the most cruel fears, engenders a low state of religious life in the sectarian churches, and is the parent of an immense amount of cant. People are rushing after religion with all the energy which despair can produce, and groping in the dark about the thing to be sought. Who wonders that earnest seekers become discouraged and that so often? Popularly, religion is deemed so visionary as scarcely to demand notice. If we should attempt to show that, in a biblical sense, the word religion, and doing the will of God, mean the same thing, perhaps our Christian brethren would consider it very *irreligious* teaching; but this can be made evident in the fewest words.

The word "Religion" in the Bible —we mean, of course, the English translation—occurs but five times; the word "Religious" but *twice:*—Acts xxvi. 5; Gal. i., 13 14; James i. 26.

Now look at those passages in their connection, and we will see that in every instance the idea of the words religion, and religious, is *the service of God, the worship of God*—for instance; "Pure and undefiled religion before God and the Father is this"—what?—"to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." The evident meaning is, the acceptable service which we can render unto God is, *to do*, as James says: "If any man seem to be religious," if he appear to be rendering service unto God, and does not keep his tongue in check, his religion is vain; his service is good for nothing. Paul says, "After the strictest sect of our religion, I lived a Pharisee;" that is, after the strictest sect in which, among my nation, the worship of God was paid, a service was rendered to God, "I lived a Pharisee." He had his conversion in the Jew's religion and profited in it—where the idea is concerning that faith. And lastly the "religious proselytes" are spoken of; and by these are to be understood those who were converted to Christianity

from other than the Jewish nation.

These are all the places in which in the Bible we find these two words used. How silent upon religion it is, one is tempted to say! Modern Christianity in its writing and speaking is full of it, and the idea to be attached to it, in the modern phrase, who knows? The Biblical meaning is plain enough, but who will accept it?

It will be observed that the word religion never occurs in the discourses of Jesus. We will find nothing of it in the Gospels. Are not the Gospels religions? Is not Jesus a religious teacher? Most certainly. He has a great deal to say upon doing the will of God, upon loving God and man, upon keeping the commandments, upon not being hearers of the word only; upon doing good in every way and every place to everybody; and promises the kingdom of Heaven to those who *do* as he says; but our translators have found no place in anything he is reported to have said in which to introduce the word religion. The only religion he knows anything of is, doing the will of God. The only way of "getting religion" is to do it; and he who does it, has, in the true sense of the language, "experienced religion." This is the gist of it all, "to do justly, love mercy, and walk humbly before God." He who governs himself by these principles is the good man, the religious man, and the saved man, no matter in what nation, what kingdom, what nationality; aye, we may say in what church—saved from errors, vice, evils, sins and their consequences; saved to-day, saved now, saved to-morrow, saved in time and in eternity. The only preaching of religion worth the name is, to urge the practice of God's commandments upon men, and he is the religious man who conforms to them in mind and life.—*Provo Times.*

PREACHING AND PRACTICING.

There are about three hundred and fifty churches in New York, with sittings for nearly or quite three hundred thousand people. There is a very creditable exhibit so far as architecture is concerned. It shows conclusively enough that there is sufficient moral energy concentrated in the churches to regulate public opinion on all matters of social importance, if it is earnestly and properly used. But the Church is asleep most of the time, and the world is wide awake all the time. The churches make believe in religion, and the world really believes in business. The consequence is that the business force of the community is to the moral force as ten to one. If the men of wealth and social position, who regularly attend divine worship and nod their sleepy amens to every dull point of the sermon, would wake up and go to work, they would be backed by the people who sit in the side pews or hide in the gallery, and by their combined efforts two-thirds of the iniquity of this city could be abolished before the summer solstice.

The criticism which the confessed man of the world makes on the churchgoers is at once just and sharp. They are perfectly willing to sit in the shade, under the elm trees in the vineyard, but if there is any hard work to be done the Lord must hire some one else. Indeed, they keep so very shady about their religion that it is not easy to find out if they have any. They pray from their pews on Sunday, and prey on their neighbors all the rest of the week. There is about as much human nature in the Church as there is out of it. People are very willing to listen and very unwilling to act. It is one thing to shout "Glory, hallelujah!" and quite another thing to manufacture the raw material in one's business. It is easier to make a long prayer than an honest bargain.

Here is a matter which we have looked at from the standpoint of social economy many times and never yet found any satisfactory solution. No one doubts that three hundred thousand church-going people can command votes enough, and political influence enough to shape this city according to their own will, and yet they not only

fail to do it, but seem to be actually afraid to undertake it. They groan about evil and pray for power to subdue it, and then, instead of keeping on the watch for the answer, they regard it as a foregone conclusion that they will get it, and anon fall to fighting among themselves about the number of gallons of water it takes to baptize a man properly, or about the right of a woman to preach in their pulpits.

We once saw a big boy who had been sent into the pasture to drive the cows home. There were at least a dozen cattle, any one of which might have been cut up into three or four big boys. They were entirely ignorant of their power, however, which fact was the basis of the boy's courage, and its only basis. He picked up a huge stick, yelled with all his might and rushed at them as though he were about to annihilate every one of them. They demurely fell into line, and marched with solemn faces, as though they belonged to an oppressed race, towards the barnyard. If those cows had turned on the big boy he would have dropped his club and made tracks for the nearest fence. As it was, he was afraid of them, and they were afraid of him; but he knew their fear, and they did not know his.

The Church—let us not be irreverent—are like that herd of cows. They grumble all the time at the world, which, in the comparison, is only a small boy with a big club, and do not dare to attack it. If they would once lower their horns and show fight there would be such a scattering and such a clambering over fences as we have seldom seen.

Let the three hundred and fifty churches recognize their power to contend instead of their right to squabble, and make a dead set at one evil after another, and we shall soon have such a clean city that half the politicians and ring-masters will go West. Less clatter and more march are what is wanted just now.—*N. Y. Herald.*

There is something very sensible in the impromptu remark of a young lady: "If our Maker thought it wrong for Adam to live single when there was not a woman on earth, how criminally wrong are the old bachelors, with the world full of pretty girls!"

False pride keeps many a man in anxiety. His income allows a moderate style of living, but he is ashamed of living within it. He must be stylish. So there is neither peace in his heart nor rest in his brain, and bills he cannot pay are forever becoming due, and duns are forever at his door.

ANGER.—There is a noble and an ignoble anger. There are moments and situations in life when one requires a burst of anger to be able to grapple powerfully and lend justice a strong helping hand. But such moments come seldom; and the danger of falling, in the annoyances and little vexations of everyday life from a noble to an ignoble anger, is so great, that we ought to do all we can to govern this emotion.

HUMOR AND SARCASM.—It is not everybody who knows where to joke, or when, or how; and whoever is ignorant of these conditions had better not joke at all. A gentleman never attempts to be humorous at the expense of people with whom he is but slightly acquainted. In fact, it is neither good manners nor wise policy to joke at anybody's expense; that is to say, to make anybody uncomfortable merely to raise a laugh. Old Æsop, who was doubtless the subject of many a gibe on account of his humped back, tells the whole story in his fable of "The Boys and the Frogs." What was jolly for the youngsters was death to the croakers. A jest may cut deeper than a curse. Some men are so constituted that they cannot take even a friendly joke in good part, and instead of repaying it in the same light coin, will requite it with contumely and insult. Never banter one of this class, for he will brood over your badinage long after you have forgotten it, and it is not prudent to incur any one's enmity for the sake of uttering a smart double entendre or a tart repartee. Ridicule, at best, is a perilous weapon. Satire, however, when levelled at social follies and political evils, is not only legitimate, but commendable. It has shamed down more abuses than were ever abolished by force or logic.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, AUGUST 25, 1874.

HEALTH AND LIFE SECURED BY THE GOSPEL.

—o—

DEATH came into the world by sin, so the Bible informs us. The powers of life and death are vested in the law of God, for when the law is obeyed it is a savor of life unto life, and when disobeyed it is death unto death. Our first parents, having transgressed the law of God, brought upon them and their posterity the "wages of sin." Jesus came and offered, by the sacrifice of his own life, the means by which the sons and daughters of Adam might be redeemed from the transgression of the law, that the sting of death—which is sin—might be rebuked, and mortal man rendered immortal and placed beyond the reach of corruption. As disobedience to the laws of God was the cause of the introduction into the world of disease, pain and death, so will obedience thereunto cause the opposite results. In connection with obedience there must be a living faith, to guide mankind in the knowledge and practice of the laws of God governing their being. Neglect and violation of these essential principles will produce, in this life, disease and death, and in the life to come a second death. Through the agency of a living faith and the holy Priesthood, and by the Gospel, which "is the power of God unto salvation," the keys and power of life and death are committed to man; and by them the laws of God —hitherto violated—are revealed to the fallen sons and daughters of Adam, that by obedience thereunto they may escape from falling into the vortex of disease and death.

The blessings of God are bestowed conditionally upon mankind. It was upon certain conditions that our first parents were promised continued life and happiness: "Of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." In like manner are the blessings of the Gospel—the healing power among them—given to the children of Adam, even in the present age of "enlightenment," when *supernatural* agencies are laughed at and the authority to heal the sick in the name of Jesus Christ is superseded or displaced by the practitioner of *natural* agencies or science.

What was lost therefore by Adam's fall is to be regained through Christ's atonement. The latter committed unto his Apostles the keys of the healing power when he sent them forth to proclaim the glad tidings of a restored Gospel, by which escapement from disease and death would ultimately be secured to all who might prove obedient to the proclamation, and thus secure unto them the gift of eternal life. "Preach the Gospel," said the Savior, "to every creature: he that believeth and is baptized shall be saved; but he that

believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them, they shall lay hands on the sick and they shall recover." According to the doctrine preached by Paul, we are informed that God has placed numerous gifts in the Church, and "to one is given by the Spirit the gift of healing." Now this same Apostle predicted that if anybody, or even "an Angel from heaven, should preach any other Gospel unto" the people than that which he and the Apostles preached, they should be accursed. That there may be no misunderstanding of the words of Jesus and Paul—for the generation of the "enlightened" nineteenth century is very much given we find to misapplying and spiritualizing the sayings of inspired men, when, by doing so, it can seemingly justify its own false position—we shall quote the words of Apostle James, to dispel if possible any doubts that may exist in regard to the particular mode of healing the sick. That Apostle says—"Is any sick among you? let him call for the Elders of the Church, and let them pray over him, anointing him with oil, in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." Here we may see, to some extent, what the Gospel was like in the days when Paul and James lived on the earth. It is in this manner that the Gospel is shown to be "the power of God unto salvation to every one that believeth;" any "Gospel" without this essential qualification is powerless to secure salvation to those believing in it, and such as preach it are decidedly among those who are liable to be accursed. Such persons have no claims whatever on the benefits to be derived from this Gospel of miracles; but, on the contrary, if they do not repent of their sins, and are not obedient to the law of baptism for the remission of sins, they will be damned, and while in life they will not have the faith and power to resist successfully the attacks of sickness and disease. When they are resurrected they will not come forth from their graves as those who have believed and been righteous will, freed from further attacks of pain and disease, and live a life of unalloyed enjoyment; but their part will be with the evil-doers, and, when judged, they will be cast out from the presence of God. The gift of healing will follow the believer, not the unbeliever. Where God's authority, or Priesthood, is not recognized, the healing power, as well as all other supernatural gifts of the Gospel, is not enjoyed. The absence of these gifts proves most emphatically the absence of faith in God and the power of ministration.

The healing power having accompanied the ministrations of the Apostles and been enjoyed by the true believers in the Gospel, eighteen hundred years ago, we must expect to find it possessed by those who claim to be the successors of the Apostles, and to have the authority to administer in the ordinances of the Gospel, in the present age. To say that the gift of healing is not needed now, and is superseded by the science of medicine and qualified physicians, is a paltry and shallow pretext, and is as much as to say that the Gospel is not needed, for the gift of healing is part of the power which constitutes the Gospel. Jesus denominated the healing power a *sign*, and where this sign does not follow it is obvious that there is an absence of the power, and without the power there can be no Gospel. A simple glance at society to-day will convince any person in search of a community, or an individual, who has this power,

that the gift of healing, as enjoyed by former-day Saints, is not only absent among those who profess to believe and possess the ancient Gospel—with one exception—but its necessity, in this age of science and medicine, is repudiated. The exception we have reference to is in the case of the Latter-day Saints. If signs were required by the skeptical and unbelieving portions of mankind, surely an abundance has been furnished by this people in the occurrence, in their midst, of numerous miraculous cases of healing—to say nothing of many other supernatural gifts. But signs are not intended by the Giver to convert unbelievers, but to confirm and strengthen the faith of the believers. It is only a wicked and adulterous generation that seek for signs, who, if they do not speedily repent, will be deceived and overthrown. Such as profess to show signs and perform miracles, independent of the Gospel and Priesthood, are impostors. John, the Revelator, "saw three unclean spirits," &c.; "they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world to gather them to the battle of that great day of God Almighty." John saw that the beast doeth great wonders, so that he maketh fire come down from heaven, and deceiveth them that dwell on the earth by means of the miracles which he had power to perform.

Thousands of Latter-day Saints are to-day living witnesses of the restoration of the miraculous gifts of God. Verbal and written testimonies have been given sufficient to convert a whole world, if signs were designed for and could accomplish such a work. The hearts of such have been made to expand with joy, because they have realized that their faith is not an empty, vain and profitless one. It is built on a solid and permanent foundation, and has withstood the jeers, frowns, malice and persecutions of modern Scribes and Pharisees.

J. C. G.

DEPARTURE.—Elders John R. Barnes and William Stewart, who arrived in this country from Utah on the 14th of June last, on a visit to their relatives, former homes and friends, embarked on board the steamship *Idaho*, August 5th, at this port, to return home.

RELEASES AND APPOINTMENT.—Elder R. W. Heyborne is released from the Presidency of the Sheffield Conference, to return home with the September 2nd company.

Elder Elijah N. Freeman is appointed to succeed Elder Heyborne in the Presidency of the Sheffield Conference.

Elder Charles Sansom is released from laboring in the Bristol Conference, to return home with the September 2nd company.

Elder B. T. Young is released from laboring in the Glasgow Conference, to return home with the September 2nd company, on account of ill-health.

Elder W. J. Lloyd is released from laboring in the Welsh Conference, to return home with the September 2nd company, on account of ill-health.

CORRESPONDENCE.

—o—

AMERICA.

Ogden, U.T., July 23, 1874.

Prest. Jos. F. Smith.

Dear Brother,—I am very thankful to be able to write to you favorable intelligence concerning the progress of

our company, which left Liverpool, per steamship *Idaho*, on the 24th of June last.

As we have already informed you, our passage to New York was a pleasant and healthy one—no trouble of any kind, no sickness, no death. It was made in eleven and half days. Brother W. C. Staines, who awaited our arrival, came on board with the Custom House Officers, and made every arrangement possible for the speedy transfer of our emigrants. Our people and their luggage were landed first, and it took all day to do it, while the "gentile" portion of our fellow-passengers—both steerage and intermediate—waited rather impatiently until this unshipping process was through. We were told several times by our good Captain Fersyth that our troubles would commence after we left his ship. We were reminded of his words, when in Castle Garden, as bed-time approached.

On Tuesday, the 7th inst., our company, which occupied seventeen cars, left New York. Our train being a long one, many a bystander watched us speed by. On arriving at Pittsburgh depôt the following day, the infant child of Mrs. Ann Crowder died. The mother is a young woman from the vicinity of London, whose husband met her at this place; neither of them belong to the Church. Brother G. F. Gibbs stayed with her, to attend to the burial of the child. They overtook us in a few days afterwards. One day's ride from Omaha, we buried the infant child of brother and sister Hardvigsen, of Norway. While I am sorry to record the death of any, we all very readily acknowledge the preserving hand of the Lord in bringing us through so happily and well.

At Laramie City, two extra cars were attached to our train for the accommodation of some non-"Mormon" emigrants. The morning after leaving that place one of these emigrants (a man) had his foot taken off by the train. We were told he was one of our people, which caused no little consternation among us, everybody of course wanting to know who the unfortunate person was. This intelligence was perhaps invaluable to our people, for many of them, up to that time, had been very careless, contrary to our advice and instructions. One of the brethren, who had been misinformed with regard to the time the train was to stop at a station, was left behind. We did all we could to have him forwarded, but have not yet learned of his arrival. It would be well for our brethren and sisters who may come after us, to be very cautious, for they know not what trouble they might suffer by being careless.

We were all very glad to reach Ogden on Wednesday, the 15th inst., about 6 o'clock p.m. Brother Erastus Snow and son met us and cordially gave us their welcome home. At about 8 o'clock the company went down to Salt Lake City. On Thursday, the 16th, the emigrants got their luggage, with a few exceptional cases where their luggage had not arrived.

A meeting was held in the Tithing yard, in the afternoon, when brother Snow gave many good counsels and instructions to the newly arrived Saints, and spoke in the Danish language. After meeting was closed the company separated, the Saints going with their relations and friends to their homes.

I remain your brother in the New and Everlasting Covenant,

P. C. CARSTENSEN.

MINUTES OF A DISTRICT MEETING,

HELD IN THE HALL OF SCIENCE, SHEFFIELD, AUG. 2, 1874.

Present on the Stand—Prest. Jos. F. Smith, Elders R. W. Heyborne, E. N. Freeman and John Henry Smith.

10.30 a.m.

Service opened with singing. Prayer by Elder Heyborne. Singing.

The Sacrament was administered by

Elders Travis and Featherstone.

Elder Freeman arose and said he felt thankful to the Almighty for giving him a standing in the Church of Jesus Christ of Latter-day Saints. He had been associated with it all his life. Spoke on the various principles of the Gospel and the good results attainable through their practical observance.

Elder J. H. Smith bore testimony to the divinity of the Work in which the Latter-day Saints are engaged. Expressed his desire, in coming on his present mission, to co-operate with his brethren in forwarding the interests of the Work which God had commenced for the salvation of mankind. He realized the depravity and wickedness of the nations of the earth, but hoped to see the time — and that shortly — when righteousness would reign over the face of the earth. Admonished the Saints to live as "Saints in very deed," for example was better than precept.

Prest. Jos. F. Smith said, The Gospel is a Gospel of liberty, and all who embrace it are made free. The man who embraces the Gospel, in sincerity and of a truth, places himself in a position where he is not liable to the penalties of sin. He will not lie, or be drunken; nor will he be guilty of anything else contrary to righteousness, because the Gospel has taught him to do better.

Singing. Prayer by Elder Heyborne.

---

2 p.m.

Singing by the choir. Prayer by Elder Freeman. Singing.

Elder Heyborne referred to the diversified condition of the religious world, and said that a great and important change must necessarily take place before mankind could be one, even as Jesus and the Father are one. Invited an investigation of the doctrines believed in, and practiced by, the Latter-day Saints.

Prest. Jos. F. Smith realized that, through the manifest indifference of the people respecting their salvation, it is a thankless task to preach the Gospel to the present generation. The hearts of men, instead of being centred upon the more important matters relating to their present and future existence, are fixed upon the vanities of the world. Mankind, without the knowledge of the Gospel, are in an unsaved condition, and the circumstances and surroundings of the present life are enveloped in uncertainty. Man, in the vigor of health and life to-day, is without assurance as to the events of to-morrow. But notwithstanding this uncertainty of life, how little attention or regard is paid to the important subject of our temporal and spiritual salvation. The Gospel applies to man's present, as well as his future, condition, and prepares him for another existence, by regulating his actions in this life, imparting unto him knowledge for doubt, certainty for uncertainty; showing unto him how he may escape the consequences of evil; and when he succeeds, by the aid of its principles, in saving himself in this life, his salvation in the world to come is not a matter of doubt, but of certainty and knowledge.

In his remarks Prest. Smith spoke of the organization of the Church, and referred to the opposition and persecution that have been brought to bear against the Saints, and the frequent and miraculous interpositions of God's power in behalf of his people. He dwelt also on the necessity of Temples being built for the performance of God's holy ordinances, and upon the subject of baptism for the dead.

After singing by the choir, Elder J. H. Smith closed the meeting with prayer.

---

6 p.m.

Service opened with singing. Prayer by Elder J. H. Smith. Singing.

Elder J. H. Smith dwelt on the principle of unity in spiritual and temporal things. This principle, which is at present being established in a practical manner among the Saints in Zion, by the introduction of the United Order of Enoch, is not a new principle, even among the Latter-day Saints. It had been taught by the servants of God in the earlier days of the Church, when the Saints were unprepared to adopt it in their practice. It was now being received and acted upon among the gathered Saints, thousands having already embraced it.

He gave an interesting description of the Temples now in course of erection in Utah.

Elder Heyborne followed by bearing his testimony to the Work of God, and urging the Saints to live righteously every day of their lives.

Prest. Jos. F. Smith spoke sanguinely of the good that would result from the working of the United Order among the Saints at Home. It was a commandment of God and would be the means of uniting the Saints more closely. Exhorted the Saints to observe all practical duties, and seek to gather to the land appointed for the gathering of the Latter-day Saints.

After singing by the choir, Prest. Jos. F. Smith pronounced the benediction.

Jos. MAY, jun., clerk.

SUDDEN DEMISE OF ELDER E. L. SLOAN.

It is our painful duty to record to-day (Aug. 4th) the sudden and unexpected demise, at his residence in the 20th Ward, at twenty minutes to 12 o'clock last night, (Aug. 3rd) of Edward Lennox Sloan, Esq., late editor and part proprietor of the Salt Lake *Daily Herald*, a man widely known in Great Britain and Ireland, and in this Territory, from his extended labors in the ministry in years gone by, and also on account of his great literary abilities.

Elder Sloan was born at Conlig, County Down, Ireland, November 9th, 1830, and was 43 years, nine months and 23 days old when he died. He obeyed the Gospel as taught by the Elders of the Church of Jesus Christ of Latter-day Saints in his native place, and was shortly afterwards ordained to the ministry, and sent to proclaim the principles of life and salvation, which he had obeyed, to his countrymen. He also labored subsequently in the same capacity in England and Scotland, and for a time presided over the Sheffield Conference. For several years before he left Great Britain he labored in the office of the MILLENNIAL STAR, at Liverpool. He emigrated to Utah eleven years ago. On his arrival he was for some time engaged at the Box office at the Theatre. He was afterwards assistant editor of the *Deseret News*, and subsequently held a similar position on the *Daily Telegraph*. About four years ago he and Mr. W. C. Dunbar projected and started the Salt Lake *Daily Herald*, and as long as he lived the deceased was the principal literary editor of that lively and successful paper, its many dashing and sprightly articles from his pen furnishing proof of his great ability as a journalist. Mr. Sloan was also the sole author of two excellent Directories of Salt Lake City and neighborhood, of several dramatic productions, and of numbers of poems, some of which gave evidence that their author was the possessor of genuine poetic genius. As a journalist, we think he had few equals, and certainly no superior, in many respects, in the whole of this western country, and his demise will cause a vacuum on the staff of the *Herald* that will be deeply regretted, and extremely difficult to fill.

His death was caused by congestion of the brain, and was no doubt superinduced in part by long and excessive mental labor. Mr. Sloan, we believe, was in his usual health on Saturday, but last evening he was seized with alarming symptoms, which terminated fatally. Two or three weeks since Mrs. Sloan buried her eldest daughter, and now, in the dispensations of Providence she is called to endure one of the greatest sorrows known to humanity. We deeply sympathize with her and the sorrowing family in their great bereavement, and believe that this will be the sentiment of the entire community.

Revenge is a kind of wild justice, which the more man's nature runs to, the more ought law to weed it out.

UTAH NEWS.

From the *Deseret News*:—

The following is an extract from a letter, dated St. George, July 12—

"Ours is a peaceful, quiet, industrious community. We haven't a saloon, groggery, gambling house, neither any character of *shebang*, either in the city or county; so with no fighting whisky to drink there are no quarrels among men or boys. We have five good school-houses, a good large court-house, the finest Tabernacle in the Territory, and are rapidly raising a Temple, a structure of no little magnificence. Instead of patronizing the temples of Bacchus and Venus, our citizens rear temples for education, for justice and the worship of the Great Jehovah. Cutting second hay crop has now commenced; corn looks well, and small grain all harvested. Much broom corn, sorghum, and considerable benne and castor oil beans growing. An unusual area of cotton, which looks fine. Earliest peaches and grapes begin to color, will be on our tables in two weeks. Pioche is being supplied with fruit, eggs and chickens by our traders and growers. Temple nearly up a story above the basement. The wine and canning house is now being pushed along, at least the material, and we expect the building will hastily arise over the wine cellar, ready for the canning of our delicious peaches by the ton, and prepared for making wines and spirits superior to anything we have heretofore seen in Dixie, and enough for the whole Utah or Rocky Mountain trade. On the 11th a terrible hail and rain storm passed over Bellevue, destroying not only grain, vegetables and fruit, but many trees and vines."

A large concourse of people assembled at the Fourteenth Ward Assembly Rooms yesterday morning, (July 19), numbers being unable to gain admission, on the occasion of the obsequies of the late respected Elder Thomas Williams. The services were of a very impressive character. The speakers were, in the order in which they addressed the assemblage, Elders John Taylor and George Q. Cannon, and President Brigham Young. The discourses were comforting and instructive and touched upon the faithfulness, integrity and general purity of character of the deceased. The cortege which followed the remains of the departed to the cemetery was probably larger than any previous one of a similar kind in this city. It consisted of 83 carriages.

Patrick Ferguson, aged about seventeen years, son of the late General James Ferguson, died somewhat suddenly to-day, (July 21), at the residence of his relatives, in the 14th Ward. About a year ago a horse fell upon and rolled over him, inflicting injuries which were not at the time considered to be very severe. Yesterday morning, however, sores suddenly broke out upon one of his thighs, and the inflammation extended from that part of his system to his bowels, causing his death.

Yesterday, (July 22), we had a call from Elder Harvey H. Cluff, recently returned from a mission to the Sandwich Islands. We learn from him that there has been a large increase of late years to the Church in that part of the world. When he went there, in 1869, the native members numbered scarcely 1,000, and since then the number has swelled to 4,347. The Utah Elders now there are laboring diligently, both with their hands and also in preaching the Gospel, and the more recent missionaries are making gratifying progress in acquiring the native language. In consequence of one of the native Elders being imprisoned, on account of religious persecution, Elders Mitchell and Cluff called upon King David Kalakaua, with a view to obtaining the release of the prisoner, which he promised to effect. During the interview the visitors and the King had a lengthy conversation about the principles of the Gospel, in which the latter seemed much interested, and intimated a desire to possess the "Book of Mormon," and other church works, which will be sent to him from

here. He also expressed a desire that the utmost religious toleration and freedom should exist throughout the Islands.

It is supposed that a cloud burst in City Creek Cañon this afternoon, (July 23) as the body of water, which was rendered thick and muddy, was suddenly much increased in volume and flowed the upper portion of East Temple and a portion of South Temple Street. Our reporter has visited the head of Jordan Street stone culvert, which is choked up with rubbish, causing brother A. Carrington's lot to be nearly wholly submerged, and the streets around there to be flooded to a great extent. The watermaster had just reached the spot with crowbars and other implements with which to clear the water course. The cloud must have been a very large one, as the amount of water which came down the creek bed was tremendous.

By courtesy of Elder W. C. Staines we are enabled to publish the following dispatch—"New York, July 23—*W. C. Staines*,—I have forwarded Swiss and Norwegian girls in charge of Peter Johnson, July 18th. Forwarded to-day Swiss and English company in charge of John Keller, forty-seven adults."

We learn that the Provo woolen mills are turning out 800 yards of cloth daily, all of good quality. The mills have only had one mishap since they started in operation. We can speak from experience that the mills turn out excellent cloth, as good as any reasonable person could desire, and cheaper than it can be imported.

A conference of the St. Louis Branch of the Church of Jesus Christ of Latter-day Saints was held on Sunday, June 15, in the Broadway Hall, No. 1310, North Broadway, St. Louis, Elder John Stay presiding, Elder John F. Sehrepel clerk. The congregation was addressed by President Stay, and Elders Moffath, Schrepal and Burman. Brother Beard was ordained to the office of Teacher. The various authorities of the Church were presented and unanimously sustained.

EXPERIMENTING ON THE BRAIN.—The account that Professor Ferrier gave to the British Association at its meeting last year of the results of the new method of experimenting on the brain, of which he is the discoverer, will be fresh in the memory of all who take any interest in the progress of science. It may safely be asserted that no scientific discovery of recent times has excited so widespread an interest, and this is not to be wondered at when we consider the numerous important ways in which it promises to be of service to humanity. Already Dr. Ferrier's experiments have proved that different parts of the brain have different functions, and have thereby laid the foundation of a scientific phrenology, and they have also enabled him to detect the exact part of the brain affected in epileptic attacks; but the immediate benefits of this discovery are as nothing compared with the future results which may be reasonably and confidently anticipated from the further application of this new mode of cerebro-physiological experiment. The public will, we are sure, be glad to learn that the Royal Society has voted Professor Ferrier another grant of £50 for the purchase of monkeys and other animals to enable him further to prosecute his experiments, and that the same body has recognized the value of his discoveries by appointing him Croonian lecturer for the year, a post which has been held by such distinguished physiologists as Huxley and Hemboltz. We may mention that to the Medical Association of the West Riding, and especially to Dr. J. Crichton Brown, of Wakefield, belongs the honor of having first encouraged and assisted Dr. Ferrier in his researches into the functions of the brain. The present agitation against vivisection is causing considerable anxiety to the physiologists, who are apprehensive that the Legislature may be induced to impose restrictions on the process of investigation they employ; but for this fear there is as yet no justifiable ground.—*Public Opinion.*